

Christ of God is a much greater fact than most of Christendom are ready to accept. Jesus will be to us just as much as we practically allow Him to be. Many of us so completely ignore the tenth beatitude in Acts 20: 35, and render faith so utterly impossible by the sin of John 5: 44, that Christ becomes a very small Emmanuel indeed.

We pray, and pray, and pray, but the faith that makes prayer efficacious is wanting. Faith is weak or absent because Christ crucified is not the Christ of our choice. We cry out for a living Christ, but we shun the cross as God's only way to find the risen, interceding Christ. We have lost ourselves in creed and formalism and heridity. Conventions and minutes are displacing the oracles of God. This is the innate tendency of human nature, and no church is exempt. Covetousness, and envy, and jealousy, and selfishness can go undisturbed among clergy and laity, while an insignificant departure from traditional usage is put under the ban. Is it a wonder there is no Christ-power among us to lift the soul into the spiritual altitude of apostles and saints of primitive times? "The mind of Christ" reproduced in us will also reproduce the holiness, and peace, and works of Christ, and even "greater works." Here is his mind: "He made himself of no reputation." This touches the rotten core of how many professing Christians. What more? "Took upon him the form of a servant." All around us comes the question in disguised forms, "who shall be the greatest?" What further? "He humbled himself and became obedient unto death, even the death of the cross." Now the secret of our failure in joy and work is fully out. We want Luke 24: 49, and John 14: 16, 17, without Gal. 5: 24, and 6: 14. No, forever no. The incarnation is too costly an achievement for God to allow us to appropriate on any terms; cheaper than Rom. 6: 8, 11, and Gal. 2: 20. Then, and only then will we know the reality and blessedness and glory of 2 Cor. 12: 9, 10. O what poor, blind, selfish, silly beings we are, to dream of resurrection by and into "the glory of the Father," without "the fellowship of his sufferings." How strong in our prejudices, how fettered by sense, how feeble and tremulous our "hold on eternal life." Let John 14: 1, and Hebrews 4: 16, and 13: 6, 20, 21, and Jude 24 be our confidence, our hope, our rest, and our strength both to bear and suffer, and achieve.

To be "made perfect through suffering" is ever more glorious than deliverance from suffering.

And vast, that its fulfillment taxes Omnipotence, and comprehends all the ages and dispensations. To undo the devil's work demands the death of Deity in humanity. Man is God's image; to recover him from the lapse of moral rectitude, and annihilate all the effects of the apostasy, strains the utmost resources of Jehovah.

The mission of pain is a great mystery. "Death is the wages of sin." Rom. 6: 23. And yet it was only by death that Jesus could destroy him that had the power of death, that is the devil. Heb. 2: 14. If sin were without suffering we would never learn to know that it is sin. The rheumatic twinges which rack your system are the delegates of the Most High, declaring and vindicating His righteousness. All this is embodied in those wonderful passages—Rom. 3: 25, 26, and 5: 21.

The mystery of Heb. 5: 7, is not a denial, but only a postponement. It is solved in Heb. 12: 2. The things that are not are counted as though they were. Rom. 4: 17, 18. When your soul agonizes in the interrogation of Psalms 10: 1, let 1 Peter 1: 7, be the comforting, sustaining response. "Only believe."

Union Deposit, Pa.

### DESIGN OF CHRISTIAN BAPTISM.

BY W. J. H. BAUMAN.

Man's relation to the plan of salvation is predicated upon obedience to the will of God. In Matthew 7: 21 we read "Not every one that saith unto me Lord, Lord, shall enter the kingdom of Heaven; but he that doth the will of my Father which is in Heaven."

This text plainly sustains our assertion as given above, and needs no farther comment.

It is God's "will" that men should be baptized. For proof I cite the reader,

1. To Matthew 28: 19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

2. To Acts 2: 38. "Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of sins." I think these two quotations sufficient proof to every unbiased mind

that baptism is God's will. To reason with prejudiced minds is a waste of time.

God is prompted by some definite purpose in everything he does or commands. "And God doeth it that men should fear before him." Ecclesiastes 3: 14.

In last clause of Ephesians 3: 11, we read "According to the eternal purpose which he purposed in Christ Jesus our Lord."

By the institution of baptism God had some special purpose or design in view. Let us learn what they are.

In Mark 16: 16, we read, "He that believeth and is baptized shall be saved." This proves that baptism in the mind of God stands associated with his plan of saving men through Christ.

In Romans 10: 10, we read that "with the heart man believeth unto righteousness." This proves that scriptural belief resolves itself into righteousness—right doing. When Jesus applied to John for baptism He recognizes baptism as an act of righteousness. "And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Matthew 3: 15.

The above quotations prove that scriptural belief demands baptism as an act of righteousness. You and I, dear reader, may not be able to see any special righteousness in this act; but let it suffice us that God does. "Let God be true, but every man a liar." Romans 3: 4.

In 1 Peter 3: 2 we read, "The like figure whereunto even baptism doth also now save us." To the inquiring Penticostians, Peter answered "Be baptized every one of you in the name of Jesus, for the remission of sins." The quotations we have thus offered conclusively prove that the scriptural sign of baptism is,

1. The will of God.
2. An act of Righteousness.
3. A saving ordinance so far as ordinances stand related to the plan of salvation.

The Bible teaches that outside of Christ there is no salvation. Galatians 2: 12 reads, "For as many of you as have been baptized into Christ have put on Christ." This in connection with Romans 6: proves that baptism is the initiatory rite by which we are inducted into Christ.

Romans 6: also teaches that baptism is a necessary symbol of being cleansed from sin. In consequence of which Paul would urge that those who have been baptized should "walk in newness of life." If the

second, in its proper sense, is for the remission of sin. Just why God selected this ordinance to occupy the place it does in the economy of grace I do not know, unless it be because of its appropriateness. This ordinance is surely an appropriate symbol of the purity of heart and character so essential to the Christian.

If it were not for critics I would present an additional proof of our position on the design of Christian baptism. John 3: 5 which reads, "Jesus answered, verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God." Will some of our critics kindly oblige us to give in something more fitting than water baptism as constituting a birth of water?

At this point I will relate a little circumstance connected with my ministerial work. Some years ago I baptized several persons in Cedar County, Mo. As I came up out of the water and old Baptist brother offered the remark, "I have lived in the world fifty years but never the like"—Referring to *trine* immersion. I asked, "What do you think of it?" He replied "I don't believe it right." I then asked him, "Do you think these souls are still unsaved?" "O, no," he answered, "I don't believe that baptism is essential to salvation." Knowing him to be a Baptist I asked, "Can anyone get into the Baptist church without baptism?" Answer, "O no, we don't admit anyone into the church fellowship without baptism." Question, "Is your church better than heaven?" I will let the reader draw his own inference. Suffice it to say, I would hesitate to close my church door against one for whom the door of Heaven stood open.

In this particular I think there exists a glaring inconsistency with many of our churches. I sometimes think that preachers and church members are too much inclined to sacrifice honest convictions and doctrines for the sake of "soft soaping" some body, and for the sake of popularity. No church without a well defined position can consistently exist. Neither should those principles be sacrificed to gain anybody.

Lawrence, Kan.

"Lord, help me!" is a prayer that a thousand men will offer where one will pray, "Lord, what wilt thou have me to do?"

### SIN AND SICKNESS OR PARDON AND HEALING.

A sermon delivered by Rev. E. A. Orr, pastor of Bethany Baptist church, Chicago, Ill.

(Continued from last week.)

The perpetuity or the non-perpetuity of this instruction.

Was this instruction temporary and good only so long as the special "gifts of healing" remained with the church? Or, is it permanent and hence good for our own time?

1. Before we can answer these questions, we must, it seems to me, answer two other questions standing back of these: a. Does James mean that all bodily ailments may thus be healed? This cannot be his meaning. This would put the perpetuity of life in the power of the church, and Edenic longevity would be restored. For it would be a matter of faith which would be increased by every case healed. Every time an elder healed he would be confirmed in his healing power; and every time any one was healed, his faith in the healing efficacy of prayer would be increased. Thus life and death, at least so far as true believers are concerned, would be in the power of the church. This was not true even in the days of the apostles. Paul speaks of many saints "falling asleep," and he himself could not be healed of his "thorn in the flesh." b. If James does not mean that all bodily afflictions can be healed by the "prayer of faith," where does he draw the line? What class or classes of afflictions are here meant? (1.) Natural suffering. It is not, at all, likely that the modern ideas of suffering,—that is that suffering and death are the necessary attendants of a physical system—had any place in the mind of James. The Jewish idea was that suffering had its origin in the Divine will; and finds its explanation in moral and not in natural law. He knew no such thing as natural law in the modern sense of that term. James, though a Christian, was a Jew, and his conception of suffering was doubtless a Jewish conception.

The whole epistle shows that all his conceptions were colored by the Old Testament; so that if we are to find James' idea of suffering and an answer to our question, we must look to the Old Testament for them. Here we are taught that all suffering is from God, and that he has a four-fold purpose in inflicting it. (2.) Suffering as punishment. This is penal suffering, or suffering brought upon the ungodly as punishment for their sins. The ungodly persisting in their sins must suffer for and in consequence of them. This kind of suffering was peculiar to the ungodly. (3.) Suffering as chastisement. This is imposed more or less upon all men. Human nature is sinful, and all must therefore be chastened. This chastening is to reveal to us our sin and to lead us to repentance, that we may be partakers of the divine holiness. Heb. 12: 4—11. (4.) Suffering as discipline. Uninterrupted health, prosperity and peace are too much for human nature. Such things so exalt most men that they forget God. Humility is not a grace of the natural man. Pride and vanity are much more natural to him. Even Paul was in great danger of being exalted over the abundant revelations given him. But God, to save him from the fall and condemnation of pride, afflicted him with a "thorn in the flesh." He allowed Satan "to buffet" him. II Cor. 12: 5—10. Chastisement saves us from sins and habits of sin into which we have fallen; but discipline saves us from sins into which we are liable to fall, and tends to perfect our character by adding, especially, the grace of humility. (5.) Suffering as testing. Our characters need to be tested. (a.) For our own confirmation. When we have stood the test of affliction, and our faith is approved, our hope is confirmed. Rom. 5: 3—5. (b.) For examples, to beget and confirm faith in others, Abraham was thus confirmed in his own faith, and became an example to all coming after him. Hence he is called "the father of us all." Rom. 4: 16. (c.) And for the glory of God. Suffering may be such as to show that piety consists not in what a man gets from God, but in a personal relation to and reverence for the Divine Being. Job suffered not as a chastisement, neither as a discipline, but as a proof of the integrity of his character—to show that piety is more than serving God for a consideration—to answer the challenge of Satan, "Doth Job fear God for naught?" Job 1: 9.

2. Which of these classes of suffering was in the mind of James? (a.) The first, penal suffering, is excluded; for his exhortation is to believers, and not to the ungodly. (b.) The other three classes—suffering as chastisement—suffering as discipline—and suffering as testing—being such as are peculiar to the godly, may either or all of them have been in his mind.

3. Granting this, we have a clue to the answer of our original question: Is this instruction permanent or temporary? Or, to put it in other words: Are such afflictions as proper subjects of prayer